Roman-Catholick PRINCPLES,

In Reference to

GOD and the KING.

PARAGRAPH I.

Of the Catholick Faith, *and* Church *in General.*

Redemption in Christ,

I. THE Fruition of God, and Remission of Sin is not attainable by Man, otherwise then (a) *in and by the Merits of Jesus Christ*, who (*gratis*) Purchas'd it for Us.

applicable by Faith.

II. These Merits of Christ are not apply'd to Us, otherwise than by a *Right* (b) *Faith* in Christ.

Which is but One,

III. This *Faith is but* (c) *One*, Entire and Conformable to its Object, being *Divine Revelations*; to all which (d) *Faith* gives an undoubted assent.

Supernatural,

IV. These *Revelations* contain many *Mysteries* (e) *transcending the Natural Reach of Humane Wit or Industry*; Wherefore,

By the Divine Providence to be learnt-

V. It became the *Divine Wisdom* and *Goodness*, to provide Man of some (f) *Ways or Means* whereby he might Arrive to the *Knowledge* of these *Mysteries*; Means (g) *Visible* and *Apparent* to all; Means (h) *proportionable* to the Capacities of all; Means (i) *Sure* and Certain to all.

Not from private Interpretation of Scripture,

VI. This Way or Means is not the *Reading of Scripture* Interpreted according to the *Private* (k) *Reason* or (l) *Spirit* of every Disjunctive Person, or Nation in Particular; But,

and guided by the *Holy Ghost* for that end.

VII. It is an *Attention* and (m) *Submission* to the *Doctrine* of the *Catholick or Universal Church*, established by Christ for the Instruction of all, (n) *Spread* for that end throughout all *Nations*, and *visibly continued* in the Succession of Pastors, and People throughout all *Ages*: From which Church (o) *Guided in Truth, and secur'd from Error* in Matters of *Faith*, by the (p) *promiss'd Assistance of the Holy*

a] Eph. 2. 8. 1 Cor. 15. 22.
b] Mark 16. 16. Heb. 11. 6.
c] Eph. 4. 4
d] Ja. 2. 10
e] 1 Cor. 1. 20. Mat. 16. 17
f] Isa. 35. 8
g] Jo. 9. 41
h] Mat. 11. 25.
i] Joh. 15. 22.
k] 2 Pet. 3. 16. Pro. 14. 12 Matth. 22. 29.
l] 1 Jo. 4. 1. & 6. Pro. 12. 15
m] Matth. 18. 17. Lu. 10. 16.
n] Ps. 2. 8. Isa. 2. 2. &c cap. 49. 6. Mat. 5. 14.
o] Is. 59. 21 Joh. 16. 1 Eze. 37. Eph. 5. 1 Tim 15. Mat. 1
p] Mat 28. 23 John 16. 1

Ghost, every one may, and ought to (q) *Learn* both the Right Sence of the *Scripture*, and all other *Christian Mysteries* and *Duties*, respectively necessary to Salvation.

This *Church* is the same with the *Rom. Cath.*

VIII. This Church, thus Spread, thus Guided, thus visibly continu'd, (r) in *One Uniform Faith*, and *Subordination* to *Government*, is that Self-same which is term'd the *Roman Catholick Church*, the *Qualifications* above-mentioned, *viz. Unity*, *Indeficiency*, *Visibility*, *Succession*, and *Universality*, being applicable to no other *Church*, or *Assembly*, whatsoever.

From the testimony of which, we *receive* the Scripture to be *Gods Word.*

IX. From the *Testimony* and *Authority* of this *Church*, it is, that we Receive, and Believe the *Scriptures* to be *God's Word:* And as She can (s) *assuredly* tell Us, This or That Book is *God's Word*, so can she with the like *Assurance* tell us also the True *Sense* and *Meaning* of it it in Controverted Points of *Faith*; The same *Spirit* that Writ the *Scripture*, (t) *Enlightning Her* to understand, both *It*, and all matters necessary to *Salvation*. From these Grounds it follows,

Divine Revelations, only matters of *Faith.*

X. All, and only *Divine Revelations* deliver'd by God unto the *Church*, and propos'd by her to be believ'd *as such*, are, and ought to be esteem'd *Articles of Faith*; and the contrary *Opinions*, Heresie. And,

What *Heresie*, and what *Schism.*

XI. As an *Obstinate Separation* from the *Unity* of the Church, in known declar'd *Matters of Faith*, is *Formal* (u) *Heresie*; So a wilful *Separation* from the *Visible Unity* of the same *Church*, in matters of *Subordination* and *Government*, is *Formal* (x) *Schism.*

How matters of *Faith* are propos'd by the *Church.*

XII. The Church proposes unto us matters of *Faith*: First, and chiefly, by the (y) *Holy Scripture*, in Points plain and intelligible in it. Secondly, By (z) *Definitions of General Councils*, in points not sufficiently Explain'd in *Scripture*. Thirdly, By (a) *Apostolical Traditions*, deriv'd from *Christ* and his *Apostles*, to all Succeeding Ages. Fourthly, By her (b) *Practice*, *Worship* and *Ceremonies*, confirming her *Doctrine.*

q] Deu. 17. 8. Mat. 23. 2.

r] Can. 6. 8. Joh. 10. 16. Rom. 15. 5. Joh. 17. 22. Phil. 2. 2.

s] Mat. 16. 18. 1 Tim. 3. 15. 1 Ma. 8. 17.

t] Isa. 59. 21. Joh. 14. 26.

u] 1 Cor. 11. 19. Mat. 18. 17.

x] Tit. 3. 10. 1 Cor. 1. 10. *cap.* 12. 25.

y] Joh. 5. 39.

z] Act. 15. *per tot.*

a] 2 Thes. 2. 15. *cap.* 3. 6. 2 Tim. 2. 2

b] Ja. 2. 18.

SECT. II.

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Of Spiritual and Temporal Authority.

What is the Authority of *General Councils.*

I. *General Councils* (which are the Church of God Representative) have no Commission from Christ to Frame *New Matters* of *Faith*, (these being sole *Divine Revelations*) but only to (*a*) *Explaine* and *Ascertain* unto Us, what anciently was, and is Receiv'd and Retain'd, as of *Faith* in the Church, upon arising *Debates* and *Controversies* about them. The *Definitions* of which *General Councils* in *Matters of Faith* only, and propos'd *as such*, oblige, under pain of *Heresie*, all the *Faithful*, to a *Submission of Judgment*. But, Gal. 1. 7, 8.

a] Deu. 17. 8. Mat. 18. 17. Act. 15. *per tot.* Luc. 10. 16. Heb. 13. 7. 17.

An Explanation of the same Authority.

II. It is no Article of Faith to believe, That *General Councils* cannot *Err*, either in matters of *Fact* of *Discipline*, alterable by circumstances of Time and Place, or in matters of *Speculation*, or *Civil Policy*, depending on meer Humane Judgment or Testimony. Neither of these being Divine *Revelations* (*b*) *deposited* in the *Catholick Church*, in regard to which alone, she hath the (*c*) *promis'd Assistance of the Holy Ghost*. Hence it is deduc'd,

b] 1 Tim. 6. 20.

c] Jo. 14. 16.

A Deduction from thence concerning Allegiance.

III. If a *General Council* (much less a *Papal Consistory*) should undertake to *depose a King*, and *absolve his Subjects* from their *Allegiance*, no *Catholick* (*as Catholick*) is bound to *submit* to such a *Decree*. Hence also it follows:

A second Deduction, concerning the same.

IV. The Subjects of the King of *England* lawfully may, without the least breach of any *Catholick Principle*, Renounce, (even upon Oath,) the Teaching, or Practising the *Doctrine of deposing Kings* Excommunicated for Heresie, by any Authority whatsoever, as repugnant to the *fundamental Laws* of the Nation, *Injurious to Sovereign Power*, Destructive to the *Peace and Government*; and by the consequence, in His Majesties Subjects, *Impious and Damnable*: Yet not properly *Heretical*, taking the Word *Heretical* in that connatural, genuine *sense*, as it is usually understood in the *Catholick Church*; on account of which, and other Expressions, (no-wise appertaining to Loyalty,) it is, that *Catholicks* of *tender consciences* refuse the *Oath* commonly call'd *the Oath of Allegiance*. *Declar. fac. Sorb.*

The Bishop of *Rome* Supreme Head of the *Church*, but not Infallible.

V. *Catholicks* believe, That the Bishop of *Rome* is the Successor of St. *Peter*, (*d*) Vicar of *Jesus Christ* upon Earth, and the *Head of the whole Catholick Church*; which *Church* is therefore fitly stil'd *Roman Catholick*, being an *universal Body* (*e*) united under *one visible Head*. Nevertheless,

VI. It is *no matter of Faith* to believe, That the *Pope* is in himself *Infallible*, separated from a General Council, even in *Expounding the Faith*: By consequence *Papal Definitions* or *Decrees*, though *ex Cathedra*, as they term them, (take exclusively from a *General Council*, or *Universal Acceptance of the Church*,) oblige none under *Pain of Heresie*, to an interior Assent.

d] Matth. 16. 17. Lu. 22. 31. Jo. 21. 17.

e] Eph. 4. 11, &c.

Nor hath any Temporal Authority over Princes.

VII. Nor do *Catholicks*; *as Catholicks*, believe that the *Pope* hath any direct, or indirect *Authority* over the *Temporal Power* and Jurisdiction of *Princes*. Hence, if the *Pope* should pretend to *Absolve* or *Dispense* with His Majesties Subjects from their *Allegiance*, upon account of *Heresie* or *Schism*, such *Dispensation* would be *vain and null*: and all *Catholick* Subjects (notwithstanding such *Dispensation* or *Absolution*,) would be still bound in Conscience to defend their King and Country, at the hazard of their Lives and Fortunes, even *against the Pope* himself, in case he should invade the Nation.

1 Pet. 2. v. 12. &c.

The Church not responsible for the Errors of particular Divines.

VIII. And as for the *Probematical Disputes*, or Errors of particular *Divines*, in this or any other matter whatsoever, the *Catholick* Church is no wise *responsible* for them: Nor, are *Catholicks* (*as Catholicks*,) justly *punishable* on their account. But,

King-killing Doctrin, damnable Heresie.

IX. As for the *King-killing Doctrine*, or Murder of Princes, Excommunicated for Heresie; It is an *Article of Faith* in the *Catholick* Church, and expresly declar'd in the General Council of *Constance*, that such Doctrine is *Damnable* and *Heretical*, being contrary to the known *Laws* of God and Nature.

Conc. Const. Sess. 15.

Personal misdemeanours not to be imputed to *Church*

X. *Personal Misdemeanours* of what Nature soever, ought not to be *Imputed* to the *Catholick* Church, when not Justifiable by the *Tenents* of her Faith and Doctrine: For which Reason though the Stories of the *Paris Massacre*, the *Irish Cruelties*, or *Powder-Plot*, had been exactly true, (which yet for the most part are notoriously mis-related) nevertheless *Catholks* (*as Catholicks*) ought not to suffer for such *Offences*, any more than the Eleven *Apostles* ought to have suffer'd for *Judas's Treachery*.

XI. It

No Power on Earth can authorise Men to *Lie, Forswear, Murther, &c.*

XI. It is an *Article of the Catholick Faith* to believe that no *Power* on Earth can *License* Men to *Lie*, to *forswear*, and *Perjure* themselves, to *Massacre* their Neighbours, or Destroy their Native Country, on pretence of *promoting the Catholick Cause, or Religion:* Furthermore, all *Pardons and Dispensations* granted, or pretended to be granted, in order to any such *Ends* or Designs, have no other *Validity* or Effect, than to add *sacriledge* and *blasphemy* to the abovemention'd Crimes.

Equivocation not allowed in the Church.

XII. The Doctrine of *Equivocation* or Mental Reservation, however wrongfully Impos'd upon the *Catholick Religion*, is notwithstanding, neither taught, nor approv'd by the Church, as any part of her Belief. On the contrary, *simplicity and Godly sincerity* are constantly recommended by her as truly *Christian Vertues*; necessary to the conservation of *Justice, Truth, and Common-security.* 2 Cor. 1. 12.

SECT. III.

Of some Particular controverted Points of Faith.

Of Sacramental Absolution.

I. EVery *Catholick is oblig'd to believe*, that when a Sinner (*a*) Repents him of his Sins from the *bottom* of his *Heart*, and (*b*) *Acknowledges* his Transgressions to *God* and his (*c*) *Ministers, the Dispensers of the Mysteries of Christ*, resolving to turn from his evil ways, (*d*) and *bring forth Fruits worthy of Penance*; there is (then, and no otherwise) an *Authority* left by Christ to *Absolve* such a *Penitent Sinner* from his Sins; which *Authority* Christ gave his (*e*) *Apostles* and their Successors, the *Bishops* and *Priests* of the *Catholick* Church, in those words, when he said, Receive ye the *Holy Ghost*, whose Sins you shall *forgive*, they are *forgiven* unto them, *&c.*

a] Ez. 18. 21.
2 Cor. 7. 10.
b] Ps. 32. 5 Pro. 28. 13
c] Act. 19. 18.
1 Cor. 4. 1. Jam. 5. 16.
d] Lu. 3. 8.
e] Joh. 20. 21, &c.

Of Satisfaction by penitential Works.

II. Though no Creature whatsoever can make (*f*) condign *satisfaction*, either for the *Guilt* of Sin, or the *pain Eternal* due to it; (*g*) This *satisfaction* being proper to Christ our Saviour only; Yet *penitent Sinners* Redeemed by Christ, may, as *Members* of Christ, in some measure (*h*) *satisfie* by Prayer, Fasting, Alms-Deeds, and other *Works* of *Piety*, for the *Temporal Pain*, which by order of Divine Justice sometimes remains due, after the *Guilt* of Sin, and *Pains*

Matth. 18. 18.
f] Tit. 3. 5
g] 2 Cor. 5. 3.
h] Acts 20. 20. Jonas 3. 5. &c. Psal. 102. 9. &c.

Pains Eternal are (*gratis*) remitted. These *Penitential Works*, are notwithstanding, *satisfactiory* no otherwise than as *joyned* and apply'd to that *satisfaction* which *Jesus made upon the Cross, in virtue of which alone, all our good Works find a grateful* (*i*) *acceptance in God's sight.*

Ps. 109. 23 Dan. 9. 3. Joel 2. 12. Luk. 11. 41. Act. 10. 41 i] 1 Pet. 2. 5.

Indulgences are not Remission of Sins, but only of Canonical Penances. Abuses herein not to be charged on the Church.

III. The Guilt of Sin, or Pain Eternal due to it, is never remmitted by *Indulgences*; but only such (*k*) *Temporal punishments* as remain due after the Guilt is remitted; These *Indulgences* being nothing else than a (*l*) *Mitigation* or *Relaxation* upon just causes, of *Canoncial Penances*, enjoyn'd by the Pastors of the Church on Penitent Sinners, according to their several Degrees of Demerit. And if any abuses or mistakes be sometimes committed, in point either of granting or gaining *Indulgences*, through the Remisness or Ignorance of particular Persons, contrary to the ancient Custom and Discipline of the Church; such abuses or mistakes cannot rationally be charg'd on the Church, nor rendred matter of Derision, in prejudice to her Faith and Doctrine.

k] 1 Cor. 5. 5. &c. l] 2 Cor. 2. 6. m] Num. 14. 20, &c. 2 Sam. 12. 13, &c.

There is a *Purgatory* or *State* where Souls departing this Life with some blemish, are purify'd.

IV. *Catholicks* hold there is a *Purgatory*, that is to say, a place or State, where Souls departing this Life, with Remission of their Sins, as to the Eternal Guilt or pain, are yet (*m*) *Obnoxious* to some Temporal *Punishment* still remaining due, or not perfectly freed from the Blemish of some (*n*) *Venial Defects* or *Deordinations*, (as idle Words, &c. not liable to Damnation) are (*o*) *purg'd* before their Admittance into Heaven, where nothing that is (*p*) *defil'd* can *enter*. Furthermore,

n] Pro. 24. 16. Matth. 12. 36. & c. 5. 22, 26. o] Mat. 5. 26. 1 Cor. 3. 15. p] Rev. 21. 27.

Prayers for the Dead available to them.

V. *Catholicks* also hold, That such Souls so detain'd in *Purgatory*, being the *Living Members* of Christ Jesus, are *Reliev'd* by the (*q*) *Prayers* and *Suffrages* of their *Fellow-members* here on Earth: But where this place is? Of what Nature or Quality the Pains are? How long each Soul is detained there? After what manner the *Suffrages* made in their behalf, are apply'd? Whether by way of *satisfaction* or *Intercession*, &c. are Questions superfluous, and impertinent as to *Faith*.

q] 1 Cor. 15. 29. Col. 1. 24. 2 Mac. 12. 42, &c. 1 Jo. 5. 16. r] Jo. 14. 5. 16. s] Mat. 16. 27.

Superfluous Questions about Purgatory.

Of the merit of Good Works, through the merits of Christ.

VI. No Man, though *just*, (*r*) can Merit either an Increase of Sanctity or Happiness in this Life, or Eternal Glory in the next, independent on the Merits and Passion of Christ Jesus, (*s*) the *Good Works* of a just Man, proceed-

Cap. 5. 12. Cap. 10. 42. 2 Cor. 5. 10. 2 Tim. 4. 8.

proceeding from *Grace* and *Charity*, are *acceptable* to God, ſo far forth, as to be, through his *Goodneſs* and Sacred *Promiſe*, truly *meritorious* of Eternal Life.

Chriſt really preſent in the Sacrament of the *Euchariſt*.

VII. It is an Article of the *Catholick Faith*, That in the moſt Holy Sacrament of the *Euchariſt*, there is truly and really contain'd the (*t*) *Body of* Chriſt, *which was deliver'd for us, and his Blood which was ſhed for the Remiſſion of ſins*; the ſubſtance of *Bread and Wine* being by the powerful Words of Chriſt *chang'd* into the *ſubſtance* of his Bleſſed Body and Blood, the *Species* or Accidents of *Bread* and *Wine* ſtill remaining. Thus,

t] Mat. 26. 26. Mar. 14. 22. Lu. 22. 19. 1 Cor. 11. 23, &c. cap. 10. 16.

But after a ſupernatural manner.

VIII. Chriſt is not preſent in this Sacrament, according to his *Natural* way of Exiſtence, that is, with extention of parts, in order to place, *&c.* but after a *ſupernatural* manner, one and the ſame in many places, and whole in every part of the Symbols. This therefore is a real, *ſubſtantial*, yet *Sacramental* preſence of Chriſt's Body and Blood, not expos'd to the External Senſes, or obnoxious to Corporal Contingences.

Whole Chriſt in either ſpecies. Hence Communicants under one kind nowiſe depriv'd either of the Body or Blood of Chriſt.

IX. Neither is the Body of Chriſt in this Holy Sacrament, *ſeparated* from his Blood, or his Blood from his Body, or either of both disjoyn'd from his Soul and Divinity, but all and whole (*u*) *living* Jeſus is *entirely* contain'd under *either* Species; ſo that whoſoever receives under *one kind*, is truly partaker of the *whole* Sacrament, and no wiſe depriv'd *either* of the Body or Blood of Chriſt. True it is,

u] Jo. 6. 48 50, 51, 57, 58. Acts 2. 42.

Of the Sacrifice of the Maſs.

X. Our Saviour Jeſus Chriſt, left unto us his Body and Blood, under two *diſtinct Species* or Kinds; in doing of which, he inſtituted not only a *Sacrament*, but alſo a *Sacrifice*; (*x*) a *Commemorative Sacrifice* diſtinctly (*y*) *ſhewing* his *Death* or Bloody Paſſion, *until he come*. For as the *Sacrifice of the Croſs* was perform'd by a diſtinct *Effuſion of Blood*, ſo is the ſame Sacrifice *commemorated* in that of the (*z*) *Altar*, by a *diſtinction of the Symbols*. Jeſus therefore is here *given*, not only *to us*, but (*a*) *for us*; and the Church thereby enrich'd with a true, proper, and propitiatory (*b*) Sacrifice, uſually term'd *Maſs*.

x] Luk. 22. 19. &c. *y*] 1 Cor. 11. 26. *z*] Heb. 13. 10. *a*] Lu. 22. 19. *b*] Mal. 1. 11,

Worſhip of Images wrongfully Impoſed on Catholicks,

XI *Catholicks* renounce all *Divine Worſhip*, and Adoration of *Images* or *Pictures*. (*c*) *God alone we Worſhip and Adore*; Nevertheleſs we make uſe of Pictures, and place them

c] Luk. 4. 8.

Yet there is some Veneration due both to Pictures,

then in (*d*) Churches and Oratoriess to reduce our wandring thoughts, and enliven our memories towards *Heavenly things*. And further, we allow a certain *Honour* and *Veneration* to the Picture of Christ, of the Virgin *Mary*, &c. beyond what is due to every *Prophane* Figure; not that we believe any *Divinity* of virtue in the Pictures themselves, for which they ought to be Honour'd, but because the Honour given to Pictures is referr'd to the *Protoype*, or thing resprented. In like manner,

And other sacred things.

XII. There is a kind of Honour and Veneration respectively due to the *Bible*, to the *Cross*, to the Name of *Jesus*, to *Churches*, to the *Sacraments*, &c. as (*e*) things peculiarly appertaining to God; also to the (*f*) *glorify'd* Saints in Heaven, as Domestick Friends of God; yea, (*g*) to *Kings*, *Magistrates*, and *Superiours* on Earth, as the *Vicegerents* of God, to whom Honour is due, Honour may be *given*, without any Derogation to the Majesty of God, or that *Divine Worship* appropriate to him. Furthermore,

Prayers to Saints lawful.

XIII. *Catholicks* believe, That the Blessed Saints in Heaven repleniſh'd with Charity, (*h*) *pray* for us their *fellow-members* here on Earth; that they (*i*) *Rejoyce at our conversion*; that seeing God, they (*k*) *see and know in him* all things suitable to their *happy state*; but God is inclinable to hear their *Requests* made in our behalf, (*l*) and for their sakes grants us many favours; That therefore it is good and profitable to *Desire* their *Intercession*; And that this manner of *Invocation* is no more injurious to Christ our *Mediator*, or *superabundant* in it self, than it is for one Christian to beg the *prayers* and *assistance* of (*m*) *another* in this World. Notwithstanding all which, *Catholicks* are not taught so to relie on the *prayers of Others*, as to neglect their own (*n*) *Duty* to *God*; in *Imploring* his *Divine mercy* and *Goodness*, (*o*) in *mortifying* the *Deeds of the flesh*; in (*p*) *Despising the World*; in *loving and* (*q*) *serving God and their Neighbour*; in *following the footsteps of Christ our Lord*, who is the (*r*) *Way*, the *Truth*, and the *Life*: to whom be Honour and Glory for ever and ever, *Amen*.

Yet so as not to neglect our Duties.

d] Ex. 25. 18. 1 Kin. 6. 35. Luk. 3. 22. Num. 21. 8. Acts 5. 15.

e] Jos. 7. 6. Exod. 3. 5. Psal. 99. 5. Phil. 2. 10. Luk. 3. 16. Act. 19. 12

f] Jo. 12. 26.

g] 1 Pet. 2. 17. Rom. 13. 7

h] Rev. 5. 8.

i] Lu. 15. 7

k] 1 Cor. 13. 12.

l] Ex. 32. 13. 2 Chron. 6. 42.

m] Rom. 15. 30.

n] Jam. 2. 17, 30, &c.

o] Rom. 13. 14.

p] Ro. 12. 2.

q] Gal. 5. 6

r] Jo. 14. 6.

FINIS.